set off in full flight. And then sometimes one sees them jump straight up into the air in the middle of the speediest gallop, leaping over the bushes like a kangaroo. The back is bent, the head outstretched and the broadly unfolded flabellum, a bundle of long snow-white erect hair, shines out. 136

The lamb of the springbok is called //gu·nib by the hunter. The old ram who has been pushed out of the herd is called */gu·riseb or */gurimãb, i.e. "he who stands alone." [825]

13. The steinbok, Rhaphiceros campestris (Thunberg), called !a·ris, is a small (the size of a fawn) reddish-brown antelope that usually grazes alone. The male is armed with straight, thin, smooth, black, pointed spearlike horns that rise straight up. There is often a striking black spot on the bridge of the nose, that extends halfway up to the eyes. Sometimes one hears a Hottentot, who wishes to make fun of someone's dirty nose, say: "!aris kǂoma ǂnũ ǂguisa ũ," i.e. "you, with a nose black as that of a steinbok." [522]

[277] 14. The klipspringer (see illustration p. 278) Oreotragus saltator (Layard) (Cape D. klipbok), called //kǂaĩ·is or //kǂaĩ·sis, could be called the chamois of South Africa. It lives in small herds exclusively in clefted mountain country. With certainty and grace it climbs over the cleft rocks. Without taking a running start, only bending the hind knees slightly, he jumps nearly straight up into the air the height of his own body to ascend the steep steps of the weathered gneiss and granite hills. He knows how to judge distances so accurately and so to judge the amount of strength needed, that even after a bold leap he can land with extraordinary certainty on an edge scarcely a handsbreadth wide. The hoofs of the little animal do not extend flat towards the front in a pointed triangle, like those of other antelopes, but are shaped like powerful cylinders that go up at a slant. The animal stands on the outermost tips of these hoofs as though on cothurni. [Picture. Rhaphiceros campestris (Thbg.) Steinbok ♀]

The skin of the klipspringer is also remarkable. Thick bristly hairs form a soft, elastic cover, which rustles peculiarly when a hand runs over it. The tips of most of the hairs are colored a light yellowish and are set off sharply from the exposed dark parts of the shafts of the hair. The skin, that from a distance seems to be uniformly greyish-brown, proves on closer inspection to be brilliantly variegated. The male has horns like those of the steinbok.

136 chestnut-brown that is darkened on the head and front legs, especially on the outer side. A blackish-brown broad stripe extends over the bridge of the nose to the forehead and two wads of hair stick out obliquely right under the eyes like dark warts the size of a walnut. They seem to be more pronounced in the male than in the female as is the marking of the head.

[533 825] [280] The tail is insignificant: "!naēsi gye ǂkχaris ǂaresa ī" "it has gotten a small tail from its trotting (because of its many motions wiggling its tail)" sang a woman in a hunting song about the hartebeest.

Whereas the antelopes are hunted both for their meat and their skin, the hunting of predatory animals, if one does not consider it as self-defense, is exclusively for the skin.

136 825 18. Of the predatory animals of Great Namaland, the leopard, Felis pardus L., (Cape D. tijger), called /garu·b, is the most dangerous. [Picture. Bubalis caama (Cuv.) The red hartebeest?] The Hottentot distinguishes two kinds of leopards. One of them, called !hurdu·/garu·b, is supposed to have smaller spots and to be generally yellower than the other kind. Since this leopard not only plunders, but kills all the cattle in the kraal that he can get hold of, he is especially feared. He inhabits the flatter lands and the valleys. The second kind, which is less bloodthirsty, darker, and simply called /garu·b, inhabits the mountains.

According to the beliefs of the native hunters, the leopard, unless he is attacked, only springs at people who look at him [281] but leaves unharmed the person who walks by him without glancing sideways. Thus because the leopard does not wish (ǂkχã = to refuse) to be noticed (ǂhau) (-he pass. ending, -sa adj. ending, gye auxiliary vb.), the (old) Hottentots call it ǂhau·/hesagyeǂkχã·b. Apparently also an old hunter's name for the leopard (for I heard it only from old men) is ǂhũiseb.

136 [522] 19. The cheetah, Cynaelurus guttatus Herm., (Cape C. luipard), called !a·rub, may be recognized at first glance by his dog-like, slim legs which are made more for running than for jumping and clawing. His skin has small round black spots that are undivided, not grouped together but far apart on a light brownish-yellow background. Its back seems to be stretched out lengthwise. Occasionally one can hear a Hottentot teasing a tall man with the words: "!arub kχoma gaχu !gãba ũ," i.e. "You with a long back like a cheetah." The animal is a rarity in Namaland, more numerous near Kalahari.

20. The wildcat, Felis caffra Desm., (Cape D. graauwkat), called /hõ/a·b, is the commonest of the small cats of Great Namaland. It

Occasionally the white man gets a nickname. Thus a Hottentot once remarked of a worthy missionary, remembering gratefully a good deed performed for him by this man with black mutton-chop whiskers, calling him *ǂnũ/xõgũ-sõatse, "oh, thou son of a black-cheeked sheep." This was an image that is close to the shepherd and would always be considered a compliment by a Hottentot. (See illustration, p. 263).

The Hottentot's marked sense for satire expresses itself freely and happily in teasing names for his own people and for his white masters: *//kxa-nsab was the name of a boy with a stomach that stuck out (from *//kxan, to forego evacuating the bowels); *//go-resǂnõa-tso/a-b a boy with an awkward posture, "whose neck vertebra was in his buttocks"; *!ho/nxõs, i.e. the "mountain cheeks," was the name of a Negro with fat cheeks; *ǂkxõre-b, i.e. "bag of bones," a thin fellow; *//gaorab was the name of a dirty fellow "who tastes horrible," etc.

Boys in their adolescence with their mixture of childish and adult characteristics also evoke the mockery of a Hottentot. One such youth in his late adolescence was called *a-ru//gui-b. The word aru- means driving the young lambs away from the old animals that go to pasture, while the young ones stay by the hut. The word alludes to the childish features of the boy. //gu-i means in the language of the herdsman: a bull calf that actually should be castrated but that still has its testicles; the word alludes to the awakening manhood of the boy.

Indicative of the decline in polygamy is the fact that a man who still enjoyed this luxury was known by the name *a-mikxoma/gu-ita-raseb, i.e. as one "who has many (/gui) wives (tara.s) just as an ostrich (ami.s) has hens."

The Hottentot find weak points in the bodies of the white men even more easily than in his own. A person who he thinks has too long a neck is called the "necky one," *!ao-xab; another person's [308] mustache hangs over his mouth (ams) as a dog's lips (*//ga/bu-b) over its snout and so he is called *//gabu-xaa-mi.

Another is named for the peculiar expression of his eyes for a gecko lizard of the same name, a Bachydactylus species, *!na-nigyemũ/s, another one, because of his stamping gait *!nõ-/arib, the "heel man." The Hottentots in Kubub called an especially tall man !a-batoma!nao-b, i.e. "he who does not have to climb (!a-ba) on the wagon to load it" (!na/o).

They called another !a-osa/ã-batana-s (with a feminine ending) because he lets his head (tana-s) hang loosely to one side and dangle with

every step, and carries it as though his neck (!aos) were "wet" (/ã̃ i.e. like a soft, flexible juicy flower stalk). His opposite, a man whose pride expressed itself in a perpetual stretching of his backbone, was called "the hollow one" °!nĕ/b by the men; by the women: °/ã·saχã̃·b, because his penis (χã̃b) was new (/ãsa) i.e. very potent. 551 522

That the bow-legged person (°//kχõ·aseb), the person with a pot belly (°//ã̃·etab), the person with red hair (°/a·batana·b), acquire an epithet before an hour has gone by is obvious.

Other teasing names refer to events. A high official who sometimes got off his horse during a trip to pick up a stone or a beetle was called the "junk collector," °na·boreb, from the first day of the journey. Another was named °!u·/rila·ogorab, "the white-throated raven," after he was seen in a stiff white collar and a black coat for a reception, although he was usually dressed shabbily.

Finally a soldier who spent a whole day stubbornly wooing for the favor of a Bastard girl who refused him was generally called °≠nũ·sore≠gã̃·/b by the Hottentots at his station, "he who sits (≠nũ) there even when the sun (sore) goes down" (≠gã̃/).

4. Children's Games

I have been able to observe children's games frequently. 857 524

a) When they are an imitation of the activities of the adults, they reflect the double nature of the Hottentot as a herdsman and a hunter. The boys sometimes catch mice alive (a simple task when they have found a nest), shut them up in little mud kraals as milk cattle and castrate the males except for one which they keep as the bull of the little herd.

[309] When hunting with little home-made bows with feathered Eragrostis stalks as arrows or with stones as their only weapons, they call the lizards their springbok, the elephant shrew are elephants, (see p. 287, no. 40) a rat-like rodent the lion and the striped mouse the zebra. The wild animals are properly skinned and cut up. Whoever has killed a bird, plucks it and makes a good trade as is done with ostrich feathers. 857 526

The Boers' ox wagon is also so popular in Namaland that the children have taken it over into their games. Large wingless grasshoppers are acceptable draught animals. They yoke the strong insects that are half the length of a finger to a little hand-made ox wagon. They attach the yoke to the rope that draws the wagon and span the animals properly, first the left rear ox with the yoke strap on the outside, then the one on the right 857 524

Proceeding from the conviction that it is extremely important, 538
in order to understand the intellectual activity, specifically of a peo- 128
ple of low cultural niveau, to comprehend the manner of their conceptualization and the rules by which they combine concepts in the form of images and judgments, I have added to each text an exegesis explaining vocabulary and grammar; this should enable the reader to check the translation word for word. For these texts are to be considered as documents of the Hottentot mind that require deciphering. Anyone who wishes first to read through a tale in coherent German will soon get used to following the German text as a unit and skipping over the explanations that are printed in italics and set in parentheses.

In a purely linguistic connection the following remarks must be made about the texts:

The jackal as well as the baboon are frequently portrayed in the [522] stories as having a speech defect, and by this alone they produce a comical effect upon the Hottentot listener. Either these animals are caused [391] (if they are being stamped as comical figures) to pronounce no clicks, and instead mutilate the words in question with irregularly unarticulated sounds; or else they are made to repeat one and the same click throughout entire sentences, whether in the right place or not. I always had such intentionally perverted passages repeated to me in correct Nama, and I reproduce them here in this form.

In order to avoid repetition in the text analyses (wherever this is 538
possible without detracting from clarity), the following points are 128
mentioned here in advance once and for all: 193

a) In Hottentot the subject is frequently indicated only by the personal suffixes of the third person (see for example Folk tale XVI). Wherever it turned out to be unclear or clumsy to use a corresponding pronoun as a substitute, I generally simply repeated in the translation the noun of the preceding sentence. The personal suffixes of the third person are in the nominative:

	Singular	Dual	Plural
Masculine	-b, -i (after m and n)	-kǂa	-gu
euphonic	-ba, -a		-ga
Feminine	-s	-ra	-ti
euphonic	-sa		-te
Neuter	-ǀ	-ra (♂ + ♀)	-n
euphonic	-ǂe		-na

10: Grevenbroek F-5 (ca. 1694)1933
FX13 Hottentot FX13
Cape Hottentot

proximi, mediae sunt staturae, qui vero abdita regionis inhabitant, villosi, procerioris robustiorisque corporis, et cirrati sunt: visusque inter eos Longurio duodecempeda regulus, toto corpore hirsutus, cane aquatrio pilosior, brevitasque illis nostratium contemptui est: subinde recalvastri, et nonnunquam barbam cum mystace alunt, caputque rasitant: mulieres mammosae. Insignitum aut obesum, gibbosum, paetum, varicem, ventricosum, pansam, loripedem, valgum, anuem (sic), compernem, aut distortis membris inter ipsos non vidi, praeter unum alterumve, luscum, exomphalum, atypum, nasutilumque, et si quis claudicat, aut manu, bracchio, oculo aliove membro mutilus, id hosti, ferae, aut casui imputet, non matri, quae minus, quam alibi mulieres, animi commotionibus affectionibusque obnoxia, salubri corpore, et justa membrorum eurythmiâ, robustisque artibus conspicuos liberos parit, quos sola decrepita aetas dissolvit.

Nostrates procul hinc profecti, mercaturam facturi, in gentem, cui non cornea fibra est,* quae nostris tum forte comptis rasisque, aut imberbibus, merces suas distrahendas explicantibus indicantibusque, joculari convicio exprobrat, maritos suos vocarent, si secum pacisci vellent, cum in(s)titricibus sibi nullum negotium. Talia Barbari!

Auditu sunt solerti, naribus acutis, visuque, ut dixi, acerrimo, adeo ut melli insidiaturi, apiculam stupenda indagine, volantem ad favum usque in alta rupe, cava arbore aut crypta absconditum, oculis sequantur deregantque: sicubi, interveniente dumeto, sylva, fluvio aliove obstaculo remoraque, apicula aciem oculorum insequentis effugit, cursum indagator sistens, faciem soli occiduo obvertit, advolantemque praecedentis tramite apiculam omni cura investigat, quâ duce in praedam petitam incidat.

Porro observavi Afros nostros aviculae cujusdam cantu, volatuque mellis amicissimae, ad alveare perduci; ferturque alias aviculas, locis leonibus ferisque insessis occinere; alias

* The phrase is from Persius, Sat. I. 47.

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[4]) I have been unable to find any official record of this incident.

[5]) Hahn, 200 years later, gives an interesting corroboration of this statement. "When a bee passes a Bushman or Namaqua in

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot

with a prominent navel or a prominent nose. If there be one lame among them, or one maimed in hand, arm, eye, or any other member, that defect he owes to enemy, wild beast, or accident, not to his mother; for the women there, in comparison with other lands, are less subject to disturbance and weakness of the mind, they have healthy bodies, beautifully proportioned limbs and sturdy frames, and they bear splendid children whose vigour only age can weaken and destroy.

Our countrymen went on a trading expedition some distance from this place and encountered a people whose wits were not all of wood; for when our men, who as it happened were nicely groomed, and had either shaved or not yet come to grow a beard, were spreading out their wares for sale and inviting purchasers, this people cast a humorous scoff at them, that they should summon their husbands if they wished to come to terms, for they never did business with women. This from savages![4])

Their hearing is quick, their sense of smell acute, and their sight, as I have said, so keen that when in quest of honey they perform the amazing feat of following with their eyes the tiny bee in its flight to the honeycomb whether it be lodged in a lofty rock or hollow tree or hidden cave. And if perchance, owing to the intervention of thicket, wood, river or other obstacle or hindrance, the bee should elude the sight of the pursuer, then he checks his course, turns his face towards the west, and diligently watches for another bee winging its way on the track of the former; this then serves him for a guide and brings him to the desired prize[5]).

Moreover I have observed that our Africans are led to the bee's nest by the song and flight of a certain little bird that is very fond of honey[6]). It is said that other birds give

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search of honey," he says, "the man will follow the bee as far as he can with his eyes, say at least 15 or 18 yards; in that line of flight he will search for a dropping of the bee and will find it; he will then in the next line of 10 of 15 yards search for another dropping, and the line of these two droppings will indicate the course the bee took to the nest . . . There is a Hottentot at Warmbad who is a great expert in brewing honey beer . . . This fellow told me himself of this manner of finding the honey by following up the droppings of the bees." (*Trans. S. Afr. Philos. Soc.*, 1896, Min. Proc. p. xvi).

[5]) Popularly known in S. Africa as the "honey guide" (*Indicator* spp.). The natives of Bechuanaland and elsewhere still obtain honey through the agency of this bird, as described by G., and are always careful to leave a little behind in payment.

14:Hahn L-5 (ca. 1870-1880) 1881 FX13 Hottentot FX13

man had married a very young girl, and her friends sung:

The geiris (first wife) is dismissed, his only great thought is the ǃaris (second wife); or, as we should say, "Age does not prevent a man making a fool of himself."

Other songs again are of a very simple character: "Don't, please, kill my antelope, my darling antelope; my antelope is so poor; my antelope is an orphan,"—and are simply an instance of the thrift of poetical productiveness. Or they are of a comical nature, sympathizing with a patient who suffers from gripes:

Poor young ǁKharis got into a fright,
She is suffering from gripes,
And bites the ground like the hyena which ate poison
The people run to see the fun!
They all were very much frightened!
And still they say—oh, it is nothing!

This reminds one very much of the style of Heinrich Heine; and even more of the way of the Middle-High-German poet, Nithart. I saw this play, "The Gripes," performed, and honestly confess that I laughed until the tears came. Helmerding could here have found his match in caricaturing people.

Every larger kraal has its bandmaster, *ei-ǂgun-aob*, the leader. He teaches the young boys how to perform and to play on the pipes, and if a boy should remain out of class, he is sure to get the whip severely. Also the girls, if they are too lazy and do not pay attention enough, receive now and then the whip, but then generally on the kaross, merely to make a noise and to frighten them. The reed-music sounds exactly like the playing on a harmonium. It is very pleasant indeed to hear it at a distance. Boys who perform well, are petted by the girls, and this kind of petting is called *ǂkho-ǂkha, to touch the body*, which means, "to praise a person in a song."

Such was the culture of the Khoikhoi before they migrated from the grave of ǁGurikhoisib, and such was it